THE Necessity of Obedience TO Spiritual Governours,

ASSERTED in a

SERMON

At an EPISCOPAL Visitation in KING'S NORFOLK, on the Tenth day of *May*. 1686.

By THO. THURLIN, DD. Rector of [illegible] Fellow of St *Johns* College in *Cambridge*.

CAMBRIDGE,
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REVERENDO

Admodum in CHRISTO PATRI, *Vigilantiſſimóque Antiſtiti ac* DOMINO D.

GULIELMO

Epiſcopo NORVICENSI

CONCIONEM hanc

Apud LENNAM-REGIS, *illius juſſu prius habitã, Nunc autem in lucem ejuſdem nominis auſpiciis editam, Summâ, quâ par eſt,* VENERATIONE, *Debitâque* EPISCOPALIS *Cathedræ obſervantiâ, Humillimè dicat dedicátque.*

T. T.

Imprimatur, *June* 26. 1686.

Guil. Saywell, Procan.

J. Beaumont, Reg. Theol. P.

R. Widdrington, D. Margar. P.

Humf. Gower, S.T.P. *Coll. D. Joh.* Præf.

Hebrews 13. 17.

Obey them that have the Rule over you, and submit your selves,

As the best and most excellent degrees of Honour, Veneration and Obedience are due to Civil Governours, who are Gods Vicegerents upon Earth, and derive their Authority from Him as the Fountain and Original of Power and Greatness; so must they in like manner be given to Sacred and Religious Persons, who succeed Christ and his Apostles in the Government of the Church; and direct and prepare the members of it for the Happiness and Glories of another world. *For as every soul ought to be subject to the higher Powers* who preserve the Peace and Order of the Civil Politie: so does also

the divine Author to the Hebrews injoin obedience and submission to Spiritual Pastors and Teachers; whose Office it is to maintain and defend the Christian Faith against all the oppofers of it, and take care by an honest and pious discharge of their Sacred Authority, that mercy and truth may meet together; righteousness and peace may kiss each other in the Church of God.

In speaking therefore to the words, I shall consider

First, After what manner our Blessed Saviour did answer the great End and Design of His coming upon Earth, by the Establishment of a Church, which is to last unto the end of the world.

Secondly, His institution of some persons over others, for the due order and preservation of it.

Thirdly, That an humble Veneration and Obedience ought to be paid to these Gover-

Governours by all the members of the Church in their several capacities.

First, After what manner, &c. Before our Saviour's coming down from Heaven, a veil of ignorance was drawn over the face of the Heathen world: and they who sat in darkness and the shadow of death, were unable to discern the Beauty and Perfection of Divine Truth by the weak and imperfect light of natural reason; which was also corrupted and made worse by the vileness of their dissolute and wicked actions. For it is recorded by S. *Paul* of the *Romans*, who excell'd other nations in their knowledge and wisdom, that professing themselves to be wise, they became fools in the manner of Gods Worship and Adoration. For they changed the Glory of the incorruptible God into an Image made like to corruptible man, and to Birds and fourfooted Beasts, and creeping things. And altho' the Jews who Rom. 1. 23, 24.

were Gods peculiar people, had a better and fuller manifestation of His will and pleasure. Yet many things were permitted and done amongst them which had not the least shew or appearance of that Holiness and Severity, which is the Honour and Perfection of the Christian Life. For they were but in the infancy of Religion, and had only the first Elements, and shadows, and figures of it. But God all the time beheld and pitied the sad and miserable condition of humane nature, and sent down His beloved Son from Heaven to shew us the way thither, and open the Glories of Truth, and lead to Eternal Life and Happiness by the Rules and Method of the best and most excellent Religion; who whilst He convers'd with man, spake as never any other did, and reveal'd the mind of God after the most clear and evident manner, and us'd the greatest diligence and endeavour to fix and settle

that Holy, and True, and Reasonable Worship which is acceptable unto God. And as He was sent by His Father to seek and save the sheep that were lost; so He made it His business and delight to discharge His Pastoral Office, with a faithfull, and honest, and pious mind; which was requir'd of Him as the Shepherd and Bishop of their Souls. And for the carrying on the Great and Glorious Work of man's Salvation, He chose first His Apostles; and after them some other Disciples of an inferiour Rank and Station, who might afford their pious labour and assistance, for the larger increase and settlement of the Christian Religion; which by degrees did mightily prevail and winn the conquest over the ignorance and vain attempts of the unbelieving world. And then so Great, and Generous, and Eminent was the love of our Blessed Saviour, that He did not only perform the duty of a good Shepherd, by lead-

leading His Flock, and the exercise of a special care and providence over it during the space of His abode upon Earth;
Joh. 10. 11. but at last by giving His life for the sheep, which He purchas'd by the effusion of His precious Blood. But His Pastoral charge did not end and expire with Him: for after His Resurrection the same Apostles who attended on Him before, and did at that time only teach and baptize, and were subject and obedient to Him, as the *Supreme Pastor, and Head, and Governour of the Church*; were sent by His authority to supply His place, and to plant a Church over all the world: and not only guide and instruct the lost sheep
Matth. 28. 29. of *Israel*, but to *go and teach all nations*; that there might be one sheepfold under one Shepherd: and the ancient Prophesie might be fulfill'd which was made of
Isa. 2. 2. the Christian Church; *That the mountain of the Lords house shall be established in the top of the mountains, and shall be exal-*

exalted above the hills: and all nations shall flow unto it. For our Saviour being about to return to His Father could not any longer afford His corporal presence here below. And therefore that His Apostles might succeed Him in His Office; He gave them Commission, as St *John* tells us in these words. *As my Father hath sent me, even so send I you. And when he said this he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained.* For although at this time they did not actually receive the Holy Spirit, Οὐ τὴν τελείαν δωρεὰν τοῦ ἁγίου πνεύματος, as *Theophylact* speaks: Such excellent Gifts and Graces, and degrees of Perfection which were necessary for a due and right Performance of their Office: but their Holy Master's breathing on them did only denote or signifie τὸ πνεῦμα, that Eternal Spirit of

John 20, 21, 22, 23.

God

God which was shortly after to come down from Heaven, and inrich their minds with greater variety of Gifts and Blessings: Yet the Power of the Keys or the Stewardship in the Church was then actually conferr'd upon them: And soon after, was the promise of sending the Blessed Spirit fulfill'd, who did comfort their hearts with the warmth of Divine Love, and raise them to a braver heighth of their Christian Courage, and chace away the clouds of sorrow, and lead them into all Truth.

For when they were met together in *Jerusalem* at the Worship and Service of God: Acts 2. 1, 2, 4. *and were all with one accord in one place, suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting: And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.* And after they were furnish'd with such Abilities which did

did fit their minds for a discharge of their great Employment; they presently betook themselves to a diligent and cheerfull Execution of it. They taught, and baptiz'd, and confirm'd by imposition of hands, and Prayer; and kept the memorial of their crucified Lord in the Sacrament of His blessed Body and Blood: and turn'd obstinate Offenders out of the Church, and restor'd the same again upon a serious and hearty Repentance: and made Ecclesiastical Laws for the preservation of Truth and Peace: And that all things might be done with Decency and Order in the Church of God: and that nothing might be wanting to compleat the Honour and Perfection of it: they made Choice of such Assistants who were willing, and able to instruct the ignorant, and lead the blind, and help forward the speedier propagation of the Christian Faith; *that there might be daily added to the Church such as should be saved.* And

Acts 13, 5, 19, 22. 2 Tim. 4. 11.

so by degrees it began to prosper, and gain a fair Esteem and Veneration in the world: and the Cross was fixed upon Scepters, and Imperial Crowns: and such who thought the preaching of the Gospel at first to be folly and madness, quickly threw away the veil of ignorance and errour, and bowed their heads, and submitted to the power and efficacy of Truth and Wisdom, and esteem'd it the heighth of their Honour and Glory to entertain and profess the Religion of the Crucified *Jesus*.

And that the same Faith which the Apostles had planted in the Christian Church, might take root and spread over the world; after they should leave their Station here below, and receive their reward in a better state of Happiness and Immortality; they took care to Ordain such to be their Successours who might enter upon their Office, and execute the same Authority and Power which was committed to them by their Lord and Master. And

And for so doing they had as great Encouragement as they could expect: being well assured of the continuation of the Church in all Ages unto the end of the world, by that promise which was made to S. *Peter* after his Confession, *Thou art Peter and upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.* From which saying it is evident enough, that the Church of God, which is built upon a Rock, shall stand firm and immoveable against all the attempts and stratagems which are made in opposition to it: And that neither Schism, nor Heresie, nor Faction: nor any strength, or wisdom, or policy of the world: nor the Methods of the Devil, nor the wit and malice of all his Instruments, can ever be able to ruin the Universal Church, or bring down the Glory of it into dust and ashes. To which promise made to S. *Peter* may be added that other general saying of Christ to all the rest of the Apostles. *Go teach all nations, baptizing*

Matth. 16.18.

Matth. 28.19,20

tizing them in the name of the Father, and of the Son, and of the Holy Ghost. And lo I am with you alway even unto the end of the world. For this promise does not only give an assurance of Her perpetual existence, but also the Ground and Reason of it; which is the *Divine Presence.* So that if our Saviour be pleas'd to afford it to the end of the world, and defend his Spouse by a special Care and Providence: then altho some particular Societies may sink into disorder and ruine, and their Glory may soon depart, and be lost under a cloud of misery and darkness by the neglect of Discipline, or the dissolution of Manners, or the folly and ambition of unreasonable Men: yet we need not fear any total extirpation of the Catholick Church; which will be upheld and maintain'd by the arm of God, and the presence of His Divine Power and Goodness.

Psal. 48. 7. *For this is the City of the Lord of Hosts, the City of our God, God upholdeth the same for ever.* And far be it from us, says

S. *Austin*, to think it will be ever overthrown, or dash'd in pieces by the rude assaults or violence of her Enemies *Deus fundavit eam in æternum. Si ergo Deus fundavit eam in æternum, quid times, ne cadat firmamentum?* Therefore will we not fear tho' the Earth be moved, and tho' the Hills be carried into the midst of the Sea; tho' the waters thereof rage and swell, and tho' the mountains shake at the tempest of the same: the rivers of the floud thereof shall make glad the City of God. God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early. And upon this account, that we may give some manifestation of our gratitude and obedience to Him, we ought to praise God in His Holiness, and praise Him in the Firmament of His Power: and give that Service and Worship, and Devotion which is owing to Him, in the Beauties of Holiness, and the place where His Honour dwelleth: where he does exhibit His special Presence, and

S. *Aug. ad locum.*

Psal. 46. 2, 3, 4, 5.

and hath resolv'd to have His rest and residence for ever: And where we must also take up our Habitation, and preserve the Unity of the Spirit in the bond of Peace.

Secondly, We are next to consider our Saviour's institution of some Persons over others, for the due Order and Preservation of the Church, which is supposed by the Author to the *Hebrews*, who commands Submission and Obedience to such as have the Rule and Dominion over us. Which made S *Chrysostom* and others affirm ἐπισκόπων λέγει, He speaketh of Bishops who succeed the Apostles in the Government of the Christian Church and are endued with the same Power which was committed to them by the *Supreme Bishop and Pastor* of it: And therefore stiled by S *Paul* ἡγουμένους: those that were intrusted with the Care and Inspection over the rest of Believers: And might with their Authority suppress disorder, and preserve peace, and punish all such

such unruly persons who made any disturbance in the House of God by impiety or disobedience. For as our Blessed Saviour gave first His Commission to the Apostles, so He provided also that their great Office should not end with their Lives, but be derived from them to others, and so continue until His second coming. For otherwise it could not be said that He would be with them to the end of the world. In obedience therefore to Christ, His Apostles whom He left behind to provide all things necessary for the Order and Unity of His Church, which He design'd to be *the Ground and Pillar of Truth*, gave to others the same Charge and Power to manage it, which they had from Him: and S. *Basil* calls [illegible] that High and Eminent degree of Honour and Dignity which Christ conferr'd upon His Disciples, when *He ascended up on High, and gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teach-*

Teachers. After which time the Apostles entred upon the Government of all Churches, and sent others to Rule, and take Care of particular Places, where the Faith of Christ met with any Reception or Entertainment. Who might also ordain some of a lower Order, as the need of the Church requir'd for the easier discharge of the Ministerial Office and Employment. This Authority was committed to *Timothy* by St *Paul*, who as Bishop of *Ephesus* might Ordain, and sit as Judge, and determine Ecclesiastical Cases. And the same Power had *Titus* in *Crete*, which was given him by the same Apostle; that he might exercise Judicature, and Ordination saith St *Chrysostom* and *Theophylact*. And that St *James* the Brother of our Lord was made Bishop of *Jerusalem* by the Apostles, *Hegesippus* who liv'd near to their Age did affirm, as well as others after him. And 'tis also the assertion of *Tertullian*, that *Clemens* was plac'd at *Rome*

Apud Euseb. Cl. Alex. De præscrip. adv. hær. c. 32.

upon

upon the Episcopal Throne by St *Peter*; and *Polycarp* at *Smyrna* by St *John*, as some others also by the same Apostles had the like Authority bestowed on them. And this was attested before him by St *Irenæus* who reckon'd up the particular Bishops of *Rome* from the time of the Apostles to his own Age. By these instances which have been mention'd we find sufficient Reason to believe, that Episcopal Power was Instituted by the Apostles at the first beginning of the Christian Church. And when afterward the second Order of Spiritual Persons who now go under the name of *Presbyters* was brought into it, and became necessary by the increase of Believers, and the greatness of the Harvest, which requir'd the greater help and assistance; the Bishops had always over them a Supremacy and Jurisdiction, as well as over the Deacons. For *Ignatius* who often mentions the Three sorts of Ecclesiastical Persons, does

Adv. Her. l. 3. c. 3.

give to the first τὸν ἀρχιερέα a Supreme Power and Dominion over the rest. And upon this consideration of the difference and distinction which was between them, S. *Clemens* of *Rome* sent this exhortation to the *Corinthians*, that every one should be quiet, and peaceable, and remain with a modest, and meek, and contented mind ἐν τῷ ἰδίῳ τάγματι, in the same Order and Station wherein they were plac'd by the Wisdom and Providence of God. And the same inequality was sufficiently prov'd by S. *Clemens* of *Alexandria*, when he mention'd the προκοπὴν the promotion or advancement of the lower Orders to the higher Perfection and Honour of Episcopal Authority. And to the same purpose we have that confession of *Origen*. God does require and exact more of me as a *Presbyter* in the Church than of a *Deacon*, and more of a *Deacon* than of a *Lay-person*: but most of all from such a one to whom God has

Ep. ad Corinth.

Vid. Conc. Sardicen. c. 10.

committed ἀρχὴν τῆς ἐκκλησιαστικῆς, that Princely Power which ought to be exercis'd after the strictest and severest Manner, for the interest of the Church, and the defence of Her Laws, and the preservation of Her Discipline, and the best advancement of Truth and Religion. So that from hence every Bishop may understand both his Duty, and the greatness of His Power: not to raise him in the least to any degree of Ambition, but to put him upon a more cautious and diligent performance of his excellent Office, which he must not dishonour by the least neglect or remission of his Government. But therefore as he is stil'd ἀρχὴν καὶ ἡγεμόνα by the same Author, so does *Tertullian* also give him the name of *Summus Sacerdos*, the Chief Priest. And says that in his time neither *Presbyters* nor *Deacons* could ordinarily baptize without his Allowance, *Propter Ecclesiæ Honorem*. For herein did the Ho-

In Jerem. Hom. 11.

Comment. in Matth. p. 420, 421.

nour of the Church consist, that all things might be done or Administred in it according to his Will and Pleasure. *De Bap. c. 17.* Without which nothing of any moment was perform'd in the first Ages of Christianity. And therefore 'tis forbidden by 39. C. an Apostolical Canon, that any of the inferiour Clergy should undertake the execution of their Office ἄνευ γνώμης τοῦ Ἐπισκόπου, without the leave or appointment of the Bishop; because the people of God are committed to his Charge: who must also give an Account hereafter of the Souls which are intrusted with him. *Ep. 27. ad lapsi. Edit. Colon.* And this made Saint *Cyprian* affirm, That by Virtue of a Divine Law Bishops have their Government of the Church, and the Rule or Management of Ecclesiastical affairs. And such having, *Ep. 65. ad Rogat.* as he speaks, again, *Vigorem auctoritatémque Cathedræ*, the Power and Authority of the Episcopal Chair, might correct and punish all such irregular, and idle per-

persons, who were under their command; and yet so stubborn and disobedient as to walk in the ways of their heart, and in the sight of their own eyes. To which I shall add, that some Ecclesiastical Acts were so proper and peculiar to the προεστὼς the Prefect or President of the Church, that none of any lower Seat or Order ought to meddle or undertake the performance of them: If an Universal tradition and practice of the Church be look'd upon, as it must, for a standing rule and guidance of our Actions in it. For Confirmation does belong only to him, αὐτὴ γὰρ ἦν ἡ ἀρχαῖα συνήθεια, said the Author of the *Ecclesiastical Hierarchy*: this was the ancient Custom. And this was wont to be done by Bishops, that the peace and unity of the Church might be kept inviolate, said the Learned Writer, which goes under the name of *S. Ambrose*. And therefore only the κορυφαῖοι the chief and principal Men in it, ventur'd upon. *In Heb. 6.*

upon the Sacred Office. And *Philip* would not undertake to confirm the *Samaritanes* whom he had baptiz'd. For which St *Chrysostom* gives this Reason, because he had neither χάρισμα nor ἐξουσίαν, neither the Gift nor Authority for it, which were proper alone to the Apostles: And for that reason the Church at *Jerusalem* sent St *Peter* and St *John* to perform that part of their Apostolical duty. And therefore none else besides the Bishops who succeed the Apostles in their Power and Government, ought to invade it by a rash or insolent Usurpation. For by so doing they may hurt themselves, but bring no profit or advantage to others; and be thought to walk by no other Rule but Fancy or Humour, or Interest or Faction: and not according to the example and practice of the Ancient Church, or the Principles of a sober and discerning Spirit.

And besides this which I have mention'd,

That

That other great and excellent Act of Ordination does not appear to belong to meer *Presbyters* either by any Record in Scripture, or Antiquity: but when ever that has been perform'd, there was always one of the ἄνθρες ἡγούμενοι, the Superiour and Ruling Clergy. And when ever *Presbyters* alone who pretended an Episcopal Power (for so they have done sometimes for their own Defence and Satisfaction of others) did presume to give Holy Orders; after the cheat was discover'd, they were declar'd by Councils to be null and invalid, and of no force at all for the true discharge of the Sacerdotal Office. For which Reason *Novatianus* at *Rome* endeavour'd to find out Bishops to Ordain him, that he might arrive at that High and Honourable Employment which he thirsted after, and stand upon even ground with *Cornelius* in his own defence. And altho' S. *Hieronie* when he was angry with

with the Bishop of *Jerusalem*, spake some things which might tend to the diminution of his Authority: yet even at the same time whilst he was warm and passionate did acknowledge, that Ordination was a peculiar part of Episcopal Power and Jurisdiction. For so he said, *Quid facit exceptâ ordinatione Episcopus, quod Presbyter non faciat?* And at other times when he kept himself within the Rules of a quiet and composed Spirit, deliver'd his mind as freely as any other in Defence of the Bishops Power over the *Presbyters*. And the like Confession was made by St *Chrysostom*, who altho' he did grant but a small difference between them, yet always allowed to the Bishop the undoubted power of Ordination. And altho' St *Cyprian* thought it a Laudable Custom to use the Ceremony in the presence of the Clergy and People, whom he desir'd to give their approbation

Vid. Ep. ad Evag.

Hom. 10. in 1 Tim. 3.

bation of the persons Ordain'd; yet did he not esteem this to be any Confirmation of the Sacred Act. For when their Worth was known, or some necessity requir'd it, he would Ordain by his sole Power and Authority. So that when S. *Paul* exhorted *Timothy*, that he would not neglect the Gift that was given him, with the Laying on the Hands of the Presbytery: in that place by πρεσβυτερίου may best be understood, Apostolical Men, who joyn'd together with S. *Paul* in the Consecration of him. And so 'tis understood by S. *Chrysostom* and others, for this Reason, because Presbyters did not Ordain Bishops. And what is further to be noted, S. *Paul* assumes to himself the Principal, or only Part in the Ordination of *Timothy*, as we learn from his other words. *Wherefore I put thee in remembrance, that Thou stir up the gift of God which is in thee by putting on of My Hands.* And 'tis further to be observ'd, that his injunctions

Vid. Ep. 24. 33. 35

1 *Tim.* 4. 14.

Οἱ τῆς Ἀποστολικῆς χειροτονίας. *Theodor. Chrys. in locum. Theophylact. Oecumen.*

2 *Ep.* 1. 6.

to *Timothy* and *Titus*, have a peculiar respect or relation to their Persons. *Lay Thou hands suddenly on no man*: that was his admonition to *Timothy*. *For this cause left I thee in Crete, that thou shouldest set in order, and ordain Elders*: So he said to *Titus*.

And thus having prov'd in general the Supremacy and Jurisdiction of some persons in the Church over others; and insisted upon particular Acts, which are proper and peculiar to them;

Thirdly, I shall proceed to the third thing which we are to consider. That an humble Veneration and Obedience ought to be paid to these Governours by all the members of the Church in their several Capacities.

Cyp. Ep. 55. Τὸ θεῖον καὶ σεβασμιώτατον ὄνομα τῆς ἱεροσύνης. *Concil. Sard. c. 20.*

Obey them that have the Rule over you, and submit your selves, said our Divine Writer to the *Hebrews*. And in like manner ought all others to do in their several Stations, wheresoever there is this *Sublimis & Divina Potestas*, the same High

and

and Divine Power, which was Instituted by Apostolical Authority for the Defence of the Christian Church, and the privileges of it, against Sedition and Heresie, against Atheism and Profaneness, and all the base and subtle, and malicious contrivances of her Enemies. If therefore we have any love for our selves, or any regard to the Worship of God, or any desire to exalt His Name, or advance His Religion in the world; we must study to be quiet, and do our own business, as S. *Paul* told the *Thessalonians*, φιλοτιμεῖσθαι, 1 *Thes.* 4. 11. said the Apostle; be ambitious of it, and as earnestly pursue after Peace and Quietness, as if you were to contend and reach after Honour and Preferment: to which must be added that other part of our Duty, τὰ ἴδια πράσσειν, the doing our own business; that we may not in the Phrase of the other great Apostle ἀλλοτριεπισκοπεῖν, 1 *Pet.* 4. 15. meddle with any other Office or Employment which does not belong to us:

but choose rather to live peaceably in the bosome of the Church, and be contented with our present Condition, and give Honour to whom Honour is due: which as it ought to be paid to all men, *So especially to such who labour among us, and are over us in the Lord, and do admonish us: whom we must esteem* ὑπὲρ ἐκ περισσοῦ *more then abundantly in love for their works sake.* And therefore all such wild and ignorant persons, who desire to be numbred amongst the ἄτακτοι, the unruly and disobedient, are altogether inexcusable, who refuse to pay a due Respect and Reverence to their Superiours, that have the Rule over them, and Watch for their Souls, and receive their Charge and Commission from Heaven; *For as my Father sent me, so send I you,* said Christ to His Apostles. *And whosoever despiseth you, despiseth me: and whosoever despiseth me, despiseth him that sent me.* And if this be consider'd as it ought to be; then how

1 Pet. 2. 17.

1 Thes. 5. 12, 13.

can

can any be so bold and insolent as to throw dirt, or the poison of envenom'd Tongues, upon such who are plac'd on the Episcopal Throne by the Providence of God, and direction of His Holy Spirit? And is it fit, do you think, that the Stars, which are held in Christ's Right Hand, should be sullied or overclouded, with impure vapours which are rais'd by the heat of Faction, or any Corruption and Rubbish of the World? For such are no better, who strike at the Sacred Authority of those Embassadours that are sent from Heaven to reconcile God and Man together. But if it be so; let none amongst us who have own'd and entertain'd the Profession of that Faith *which was once deliver'd to the Saints*, be ever so idle and careless of our Eternal interest, as either to forsake, or abuse our Spiritual Guides, who are sent by our Saviour *for the work of the Ministry, for the edifying of the Body of Christ*: and that we

may

may *not be tossed to and fro, and carried about with every wind of Doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.* Unless therefore we have a mind to venture the loss of our immortal Spirits, or desire to be tossed to and fro with every wind of Doctrine; untill we strike upon the rock of Heresie, and make shipwrack of Faith and a good Conscience; we must be sure to keep within the Church of Christ, and yeild a willing and constant obedience to the Pastors and Governours of it: that as *Noah* and his family were preserv'd in the Ark from that Universal Deluge which swept away all the other inhabitants of the wicked world: so we may be safe in Gods Church, against all storms that may be rais'd by the Prince of the Air, *who ruleth in the hearts of the children of disobedience:* And will at that time have as great advantage as he can desire over us, when we forsake

Si potuit evadere quisquam qui extra arcam Noe fuit, & qui extra Ecclesiam foris fuerit evadet. S. Cyp.

ſake the Communion of the Church, *which the Lord hath choſen, and which he hath deſir'd for his habitation*: and will no longer than we preſerve our Relation to it, grant His Care and Protection of us, or the guidance of His Spirit to lead us into Truth. *And if God will not ſave us, we muſt ſurely periſh.* So that we ſhould do well to remember, that by a voluntary withdrawing our obedience and ſubmiſſion from ſuch as have the Rule over us, we incurr the guilt of Schiſm, which S^t *Auſtin* ſtiles, *Immaniſſimum ſcelus*, the worſt of all other ſins. And ſo great and foul is the ſtain and pollution of it, if we believe St *Cyprian*, that it cannot be purg'd or cleans'd away with the blood of Martyrdom. And that we may underſtand what is meant by a Schiſmatick, he deſcribes him to be *ſcilicet impius, qui, contempto Epiſcopis & Dei Sacerdotibus derelictis, conſtituit ſibi aliud altare*: ſuch a one who contemns the Biſhops and Rulers, whom God has

Pſ. 132. 13.

Macula iſta nec ſanguine ablauitur. De Unit. Eccleſ.

Ibid.

has set above him, and erects another Altar and manner of Worship in opposition to them. And St *Ignatius* before him speaking of the pardon which may be expected by factious and erroneous persons, made this to be the condition of it, and the Κεφάλαιον of a sincere Repentance;

Ep. ad Philad. ἐὰν μετανοήσωσιν εἰς ἑνότητα Θεοῦ καὶ συνέδριον τοῦ Ἐπισκόπου, If they return to the Unity of God, and the Senate of the Bishop.

If then the danger be so great to deny obedience, and break Communion with our lawfull Pastors and Governours: If God thereby will be so far displeas'd as to withdraw the influence of His mercy from us: If by doing so, we become Hereticks and Schismaticks; and may well fear to come short of Heaven, and the Glories of it; then it does mightily concern us *to obey them that have the Rule over us, and submit our selves*: to be so wise and sober, so meek and humble, so cautious and vigilant, so modest and submissive, and obedient

dient as never to act any thing which may tend to the dishonour and violation of that Pastoral Authority which is settled in the Church of God. *But as there is one Body, and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in all:* So there ought to be among us ἐπὶ τὸ αὐτὸ μία προσεοχὴ μία ἔνησις εἷς νοῦς, as the Holy *Martyr* speaks: one Common Prayer, and one manner of Service, and one Method of Divine Worship, and one Heart, and one Soul, and one unanimous Agreement to perfect Holiness in the fear of God. That Vice may be suppress'd, and Religion advanc'd, and God may be Honour'd, and His Church may Flourish, and the Stewards and Rulers of it may have encouragement to go on in the Work of the Ministry, and perform their Office with greater Vigour and cheerfulness of Spirit: which is the Ground and Reason of the Exhortation in the Text.

Eph. 4. 4, 5, 6.

S. Ignat. Ep. ad Magnes.

Obey them that have the Rule over you, and submit your selves, for they watch for your Souls, as they that must give Account, that they may do it with joy, and not with grief and sadness. As if it should be said to the *Hebrews*, By a due submission to *them that have the Rule over you*, endeavour to make their task to be sweet, and easie, and pleasant; and not a matter of grief and sorrow, for that is unprofitable for you, said our Author. And so will it prove to any one of us; if the Service of the Church, or increase of Religion be hindred by any Act of Schism, or Heresie, or disobedience.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies τὸ αὐτὸ φρονῆτε, *mind the same thing, having the same love, being of one accord, and of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem others*

better

better than themselves: look not every man on his own things, but every man also on the things of others: that so we may not reflect at all upon our own Abilities with any wildness or gayety of Spirit: but rather consider the Gifts and Graces of other men. Tum 2 *For let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it no robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.* And that He might have the Reward of this Humility and Obedience; and we the greatest Encouragement to follow His Steps, and walk in the print of His Holy Feet; God hath Highly Exalted, and made Him the *Supreme Prince and Governour of His Church*, and given Him

a Name which is above every Name: *that in the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth: And that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.* Amen.